

MR. SANCHEZ. Mr. Meeds, my tribal council feels specifically of titles I and II that of the language, that it directs the Secretary of the Interior to recommend a model code to the Congress. We feel that if the Secretary of the Interior comes out with a model code, it would be in jeopardy of some of our internal and spiritual beliefs of our council members. We feel that this would also—by this act of the Secretary of the Interior, it will alienate our true democratic traditions as far as the Pueblo Indians are concerned. At this point probably I would yield a further explanation to Mr. Frank Tenorio on your question.

MR. TENORIO. Your question is if there was anything in the act, or in S. 1843 that would—that we considered alienation from the way we practice our tribal governments?

MR. MEEDS. Yes.

MR. TENORIO. The freedom to exercise our prerogatives as far as the government as we know it, and the interpretation as far as the council is concerned, will be encroached upon by instituting certain directives as is contained within this bill.

MR. MEEDS. Which ones are those, sir?

MR. TENORIO. Like within a certain date, say, with 1 year when the act—when the bill becomes law, that a model code would be in effect.

We cannot reconcile—

MR. MEEDS. Are you aware that this model code would further have to be adopted by the Congress?

MR. TENORIO. Yes.

MR. MEEDS. So that the limitation is not upon you in making up a model code and having it applied immediately, but there is a time within which the Secretary is told that he must get together with you and draw up a model code, which he would then present to the Congress.

MR. TENORIO. Well, as far as the model code is concerned—as far as the interpretation of this particular bill is concerned, I cannot reconcile the fact that the people would understand this provision—the people as a whole within our reservation. Like it has been pointed out, throughout, by all the representatives from the tribes, as far as our educational deficiencies are concerned in regards to carrying on the provisions as you know it.

MR. MEEDS. Could you give me any other specific ways in which you feel it would be an alienation of your democratic traditions?

MR. TENORIO. Well, as far as our courts are concerned, there is a strict relationship between the spiritual and the cultural tradition—as far as the village is concerned—which perhaps in your courts this does not exist. And that particular method and way of doing things will certainly be minimized.

MR. MEEDS. Would any of these rights that we have talked about earlier be in any way jeopardized by these spiritual things?

MR. BERRY. Would the gentleman yield to me?

MR. MEEDS. Pardon me. If I may first get an answer.

MR. TENORIO. No.

MR. MEEDS. I yield.

MR. BERRY. In behalf of these people, I think it should be said now, before we adjourn, or recess, that the objection to Public Law 280 is primarily because it forces upon the Indian people laws which they do not approve of. That is all there is to it. That is the only reason